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APOSTLESHIP was a high honor which Christ bestowed upon the thirteen men whom He called to that exalted office. As we think of Peter and John and Paul, we think of the great good that they did for their Master. But of some of the Apostles we have no record of their having done anything of much consequence. Only three incidents are mentioned in regard to the work of Andrew, and many people would consider these as insignificant. Of some of the Apostles we know nothing, except their names. Are we to suppose that they did nothing? Assuredly not. Jesus gave them all the same commands and the same work. Why the Holy Spirit has given us the history of some and not of the others, we cannot tell. But it shows us very plainly that an earthly record of our work is not essential. There have been many faithful workers in God's kingdom who are entirely unknown to fame, and whose work was little known by those near to them, because it was done quietly and so unostentatiously, but it has been known and blessed of God, and He rewards every man according as his work is. There are going to be many surprises when we get to heaven, and one will be in the rewards that are given. Some will not get as much as they and their friends expected. Others will get far more.

VACATION time is trying on a Christian's religious life. Any marked change in life is apt to affect his spirituality. When he leaves his business, his home, his church and his community, he is apt to feel that change is the natural order. Obligations and responsibilities are largely laid aside for the time being. This results in his failing to keep up his religious duties, such as reading God's word, prayer and church attendance. The restraints of home and home friends being removed, he is far more apt to yield to the temptation to do things that he would not do at home. The result is that he is likely to return home with a lowered spirituality. If he will stop to think, and will be honest with himself, he will see that this is the case. He will also see that he has failed to use the time, which he could have controlled so easily, for doing something to advance the Saviour's cause. He will find that his life has really hindered, rather than helped God's work. When we take our vacations, let us not give our religious life a vacation. It does not need it. Let us not forget that Satan takes no vacations.

BAPTISTS have always claimed to be a creedless Church. The fact is that they have always had a creed to which they have adhered as closely as any other Church to its creed, but it was not written out. But the Northern Baptist Church is no longer creedless. At its recent General Convention in Des Moines, a fundamental conference was held the day before the convention with 2,000 delegates present. They voted ten to one for a creed. When the matter came before the conference, a creed that had been prepared was adopted by a majority of three to two. We believe this will greatly strengthen this great Church.

SUMMER is the time for evangelistic meetings in the country. This we believe is true in almost all sections of the South. By the first of August the crops are pretty generally "laid by," as the farmers say. For a month or more there is comparative leisure on the farms. At this time of the year the housekeepers have less trouble than at almost any other time in preparing the dinners that are carried to the churches for the "all-day meetings." One who should attend one of these meetings for the first time might feel that the picnic dinner between the services is to many of the people the most important feature. This undoubtedly is the means of drawing many people to the services. But these very people, as well as those who may be more religiously inclined, are glad to hear the two sermons of the day, especially if they are preached by some pastor of a city church. Such a congregation will not complain of the heat nor of the length of the sermon or of the services. God's Spirit has used these meetings many a time for bringing a real

Worship

By Mary Coles Carrington.

Not at the altar of a dawn-flushed peak,
Nor in some sovereign wood's cathedral aisle,
With sacrificial heart I hear God speak
And see with awe His smile;
But the Lord God in truth with me abides
When I behold, from some wide, wind-swept dune,
Gray ocean with his ritual of tides,
Whose high-priests is the moon.

—The Reviewer.

revival to a Church that seemed almost spiritually dead. God's people have been revived and sinners have been converted. These meetings would often accomplish more than they do, if the country people would learn one lesson from their city brethren. When a city church is arranging for a series of evangelistic services careful preparation is usually made. The pastor preaches sermons that lead up to the meeting. The people hold home prayer meetings. Christians are organized and trained as personal workers. All are urged to pray earnestly. This can be done just as well and it is just as much need in the country as in the city. And the results will be a greater blessing from God.

ENGLAND seems to be suffering from a shortage of ministers, as well as this country. The Belfast Witness says that the Church of England has now 2,000 fewer clergy than it had in 1914, and adds that, "from one cause and another work in that Church makes but small appeal to the average well-educated young Englishman." The reasons for this last statement are not given, but we can well believe it is due to the increase of High Church formalism and the leaning of a large part of the Church toward Romanism.

ABSENT or non-resident church members present a troublesome problem in many churches. When a member moves away and leaves no information as to where he has gone, it is felt by most pastors and sessions that his name should be dropped from the roll. A writer in The Intelligencer shows that other churches than ours have met with this problem. He says: "I quite agree that names should not be dropped from membership without good and sufficient reason, but that does not imply that either the minister or the church clerk should constitute himself a detective agency to ferret out former members who have so far forgotten their allegiance to their church as to disappear and make no effort to keep in touch with their home church for years. People who love the church and are genuinely interested in it would not be so neglectful. These 'lost sheep' who thus neglect their obligations would certainly keep the shepherd busy rounding them up in these days of continual change." We have read that the Saviour taught that, when necessary, the shepherd should leave "the ninety and nine," in order that he might go after the sheep that is lost. The Church is supposed to be the spiritual mother of all her members. Will the mother abandon her child and cease to care for him, because he has gone away from home, even if he does not tell her where he has gone? Will she not follow him with her prayers and make persistent and continued effort to find him? The Church is the mother. The pastor is the shepherd. God expects each one to do everything possible to bring the lost one into vital connection with His people somewhere.

UNITY and Union occupy the thought of many of God's people in these days. Some of them insist that there can be no unity in the Scriptural sense, until there be organic union. Our Saviour had a good deal to say about unity. He said nothing about the union of His people, except as to union with Himself. He prayed to the Father that there might be unity. In trying to show His disciples what He meant by unity, He uses the figure of the vine and the branches. Each branch, usually made up of a number of twigs, is to be joined to Him, but nothing is said about any union between them, except through Him. There is unity in that all the branches have a common source of life, with the result that they all look very much alike in general appearance, though each has its own peculiarities in form and size and so forth. There is unity in the fruit that the branches bear. It is all of the same kind. Some branches may bear a more abundant crop than others. Some branches may have become injured or diseased and may produce little or inferior fruit. But whatever fruit the branch bears, it is the same in kind as that borne by all the other branches. This is because the fruit is the manifestation and the result of the life received from the vine. If the churches and the members of the churches will all put forth earnest, prayerful, consecrated effort to see that nothing interferes with their receiving a full flow of life from the Vine, there will be no question about the fruit. And as each branch looks upon another it will recognize the unity between them, in that they are all bearing the same fruit.